American Baptist
Mission Press
Rangoon
Burma

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THE AMERICAN BAPTIST MISSION PRESS, RANGOON.



The New Building, 1904.

The American Baptist Mission Press

Rangoon
Burma
1816-1908



Historical Descriptive

By F. D. Phinney, Superintendent

Rangoon
American Baptist Mission Press

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The Mission Press, Moulmein,
1850.

Printed and bound at the American Baptist Mission Press, Rangoon.
J. L. Snyder, *Acting Supt.*

Photographs by F. D. Phinney and J. L. Snyder.

BERKELEY BAPTIST DIVINITY SCHOOL
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INTRODUCTION.

A "Mission Press" is a printing and publishing house established in a mission field by a Missionary Society for the purpose of supplying Scriptures and other religious and educational printed matter in the languages used by the people or peoples for whom evangelistic work is carried on in that field. It is almost impossible in any new field to find a printer willing or able to print the Christian Scriptures, or whose workmen could be trusted not to tamper with the text being printed. Workmen, even in Mission Presses, have been known to drop out a negative, or to put one in, or by some other very simple change make nonsense of a passage, after the final proof had been passed. But



The Iron Gates.

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even if a printer both able and willing to undertake such work were found, it frequently happens that such a printer is also a publisher of native books very degraded in their character or actively hostile to Christianity. To permit the imprint of such a publisher to appear at the foot of the title page of a Bible is to class it inevitably with the other books issued by that publisher. The American Bible Society would never permit a contract to be made for the printing of English Bibles if the imprint of "*The Agnostic Press,*" or "*The Tom Paine Printing Company,*" were to appear at the foot of the title page, for most obvious reasons.

Then too, no matter how cheaply contracts might be made, the large publisher is generally his own printer, both for convenience in control of the work, and for economy as well. The immense amount of printed matter demanded in a large field would draw far too heavily on home funds if all had to be paid for in cash to outside parties. But where the profits are saved by ownership of the Press, and where work of a general nature may also be done at a profit, much useful work is done without expenditure of home funds at all.

When Carey, Marshman and Ward established their Press at Serampore, they had in mind the magnificent plan of giving the Bible to every inhabitant of India in his own tongue. The result was a wider range of translation and Scripture printing than ever undertaken by any similar agency. The Baptist Mission Press of Calcutta is the lineal descendant of this undertaking. It now does a very wide range of printing and publishing, and is a power for enlightment second to none in India. The English Baptists have also a large Mission Press at Cuttack in Orissa. A half-century or so ago the American Methodists started a printing plant in Lucknow, where the character used is mainly Arabic or Persian and work is done largely by the lithographic process. The same missionary society has established within the last quarter-century two Mission Publishing Houses, one at Calcutta and one at Madras. In neither city was there then any lack of satisfactory printers who might have been employed, but in each case the object sought was the benefit of ownership of the plant with its resulting economy and opportunity for advanced work. The American Presbyterians have a large Mission Press at Shanghai

in China, which was reported a few years ago to supply Scriptures and religious books to over a thousand missionaries.

There are many other Mission Presses, large and small, owned and worked by many Missionary Societies stretching all the way from Yokohama to Europe. The need of such institutions, and the benefit derived from them, are recognized by every missionary society the world over.



Illustrations in Bewick's style used in the early years of the Press.



HISTORICAL.

The history of the American Baptist Mission Press at Rangoon dates back almost to the beginning of the mission in Rangoon, but not quite. When Dr. Judson first reached Rangoon in July, 1813, he found that a mission had been begun by the English Baptists, six men having been sent there at different times, of whom only Rev. Felix Carey, son of Dr. Carey, remained. Mr. Chater had spent four years there and had translated the Gospel of Matthew into Burmese, which had been printed at the English Mission Press at Serampore. This was the first attempt of which we have record to give the Burmans the Word of God by means of the printed page. Rev. Felix Carey prepared a Grammar of the Burman language, which was also printed at Serampore, of which three copies have been seen by the writer. Three years after Dr. Judson's arrival, Mr. G. H. Hough reached Rangoon, in 1816, bringing the first



Salesroom Entrance and the Superintendent's Office.

printing press and a font of Burmese type, the gift of the Serampore missionaries, and began the printing of tracts and Scripture portions. This was the beginning of the Mission Press at Rangoon. But the war of 1824-26 between England and Burma put a stop to its operations, and both press and types were taken back to Calcutta for a time. Here with other work a Burmese Dictionary was printed from Dr. Judson's manuscripts, under the supervision of Rev. J. Wade. The introduction to this Dictionary bears the interesting footnote that at the time it was printed, Dr. Judson having eighteen months before been made a prisoner at Ava, it was not known whether he was still alive or had fallen a victim of the cruel monarch.

But the war came to an end, Dr. Judson and other prisoners were released, and the Burmese king ceded to the English the province of Tenasserim, with Moulmein its chief city. Here mission work and mission printing were resumed in the assurance of protection under the English Government. In January, 1830, Rev. Cephas Bennett arrived, and in Moulmein, Tavoy and Rangoon, with a few short furloughs home, held the post of missionary printer

until September 30, 1882, a period of fifty-two years. Mr. Bennett brought with him the first press sent out from America to Burma—probably a wooden frame hand press, since no information of its present existence can be obtained. It has probably "gone to Nigban," as a Burman would say, having been the means of producing a few million pages of Scripture and tracts, and when worn out in such honorable service, passed to a dishonored resting place in the scrap heap, its wooden frame food for the white-ants, and its ironwork food for the all devouring rust in the rains of Burma. But a better fate has overtaken the next press sent to Burma, which was the first iron press sent there. It was the gift of the Oliver Street Baptist Church of New York, and was taken out by Mr. O. T. Cutter in 1832. The bed and platen of this press are now used as small imposing surfaces behind the job presses in the press-room, while the heavy cast-iron frame has been sold as old iron. The brass plate which records the gift has been suitably framed, and now hangs on the wall in the superintendent's office.

This press was followed within a year by two other hand presses taken out by Mr. R. B. Hancock,

the gifts of Rev. E. Loomis, of Boston, and of Mr. J. Carlton of New York, respectively. Other presses were purchased, and in 1837 there were at least six hand presses in operation, turning out Dr. Judson's translation of the Bible into Burmese in four large octavo volumes, his Grammatical Notices of the Burmese language, the first edition of his Burmese Grammar, (which, with but slight changes, is still, in some respects, the best grammar of that language published), and tracts by the tens of thousands.

Due to the marvellous spread of the Gospel among the Karens, the demand for printed matter in the southern part of the Tenasserim Province was so great that in 1837 Mr. Bennett took part of the presses and type and set up a Mission Press at Tavoy, that he might be nearer the missionaries engaged in Karen literary work, and also place the source of supply nearer the center of demand.

This separate Press was maintained for eighteen years, when changes in the personnel of the mission compelled a change in the conduct of the Presses. Mr. T. S. Ranney had been sent to Moulmein in 1843 as missionary printer, and in 1855 the Tavoy Press was consolidated with that at Moulmein and

placed in charge of Mr. Bennett, while Mr. Ranney removed to Rangoon, then lately captured by the English, and started the Pegu Press as a private venture.

It became evident not long after the annexation of the Province of Pegu that Rangoon would be the seat of Government and the center of Burman mission work —the place from which all other stations could be reached most easily by mail and freight—and as Mr. Ranney wished to retire from the business and return to America, the Missionary Union bought the Pegu Press from Mr. Ranney, and Mr. Bennett removed the Mission Press from Moulmein and united the two Presses in one at the present location.

Before passing to consider its work during the years from its founding to the present, mention should be made of some of the missionaries who have been connected with the Mission Press: Mr. George H. Hough, 1816-59 heads the list, followed by Rev. Cephas Bennett, 1830-82; Mr. O. T. Cutter, 1832-52; Mr. R. B. Hancock, 1832-40; Rev. S. M. Osgood, 1834-46; Mr. L. Stilson, 1837-51; Mr. T. S. Ranney, 1843-56; Mr. I. D. Colburn, 1861-62; Mr. W. H. S. Hascall, 1872; Rev. W. H. Sloan,

1875-78. Mention should also be made of Mrs. Bennett's successful management of the Press while Mr. Bennett was ill and at home, and her many years of service as proof reader.

In April, 1882, Mr. F. D. Phinney arrived in Rangoon under appointment as Superintendent of the Press, and on October 1st of that year took over charge from Mr. Bennett, having spent the intervening months in study and in overhauling and rearranging the whole stock of books in the godowns. Mr. E. B. Roach acted as Superintendent for a few months in 1891, and again in 1892-95. In May, 1901, Mr. J. L. Snyder arrived under appointment as Assistant Superintendent. Mr. G. F. Hatcher held the position for three months only in 1906-07, and in August, 1907, Mr. J. B. Money, arrived under a similar appointment, the work of the Press having increased so as to make this additional missionary supervision necessary.



The Entrance—Closed.



PUBLICATION WORK.

When Mr. Hough arrived in Rangoon and had put his press and type in order for work, his first job was to print a small edition of a tract entitled *A View of the Christian Religion*, which Dr. Judson had written before completing the translation of any considerable portion of the New Testament. The next piece of work was a small Catechism written by Mrs. Judson. Dr. Judson had studied and talked and preached for nearly four years when these tracts were issued, and not long afterward the *first* enquirer came bringing copies of these tracts and wishing to know more of the good news he found therein. This *first enquirer* became the *first convert*, and was baptized in a little less than six years from the time of Dr. Judson's arrival—and so the Press shares in the joy and honor of the first sheaf gathered in the harvest for Christ in Burma. These two tracts have not yet, after nearly a century of publication, outlived their usefulness; but printed as one 24 page

12mo tract in large type, are in constant demand at the present time. The Catechism is also printed as a very small 16mo tract, and as a four page leaflet for free distribution. Of the combined tract more than 280,000 have been printed; of the small Catechism 333,000.

The next tracts to be issued were *The Way to Heaven*, followed later by *The Golden Balance*, of which the first edition was printed in 1830 by Mr. Bennett. This is the most popular tract ever published in Burma, and the total number issued is something enormous, yet we regret that exact figures cannot now be ascertained. The last edition printed bears at the foot of the title page "30th Stereotyped Edition, 240,000." These figures must fall far short of the total of all editions printed. About the same time Rev. J. Wade wrote *The Investigator*, which was immediately issued, and has been kept in circulation ever since.

From April, 1830, to the end of 1832, Mr. Bennett printed 240,000 tracts, as we learn from reports of that period; and later on when the number of hand presses was increased, the number of tracts printed each year was probably about as great.

We have the statement recorded that Dr. Judson would frequently distribute as many as one thousand tracts a day for several days in succession, and at one time when very large crowds assembled at Rangoon to attend the pagoda on some especially important festival days, he distributed ten thousand tracts in a single week. Other missionaries in other places have scattered tracts as freely to all who would accept them, and by this means the good news of salvation through Christ has been made known to multitudes of Burmans who might never have had a chance to listen to the preacher's voice. Specimen tracts are still preserved from those early times, which bear the following figures showing the number of copies in the editions:

The Awakener, 5th Edition, 50,000.

Catechism and View of the Christian Religion, 8th Edition, 50,000.

Astronomy and Geography, 3rd Edition, 30,000.

The Investigator, 6th Edition, 50,000.

Idolatry, 1st Edition, 40,000.

Ship of Grace, 5th Edition, 30,000.

These tracts were paid for by money sent out from America and England, until in 1862, Mr.

Bennett was able to secure the formation of the Burma Bible and Tract Society, now the Burma Tract and Christian Literature Society, which has assumed almost the entire cost of tract printing up to the present time. It would be interesting to know just how many millions of tracts have been printed up to this date, but the records are incomplete and it may never be known. While the number now varies greatly from year to year, as many as 390,000 tracts and leaflets have been printed in a single year.

From the time when the first tract brought the first convert the good work has gone on, each succeeding year showing those who trace their awakening or conversion to the influence of tracts. So many tracts had been scattered broad-cast in Burma that a few years ago the Tract Society, believing that many people did not appreciate what cost them nothing, decided to stop the free distribution of the large tracts, and to try selling them instead at so very low a price as to bring them within the reach of all. At the same time a series of two and four page leafllets were issued for free distribution. About a million of these free leaflets have been printed and a very large number have been issued

from the Press, while of the larger tracts many thousands have been sold. Many of the leaflets consist of selections from Scripture, and so the good seed is sown by many sowers, to fall and die, or to live and grow as its divine author may see fit. The tracts of which the largest numbers have been printed are as follows:

Astronomy and Geography.
Awakener,
Catechism by Mrs. Judson.
Catechism and View of the Christian Religion.
Creation.
Come to Jesus.
Examiner.
Golden Balance.
Glad Tidings.
Idolatry.
Intemperance.
Investigator.
Faith and Works.
Father's Advice.
First Theft.
Ship of Grace.
Scriptures on Idolatry.
Thou shalt not kill.
Who is Man's Lord?

Mr. Hough, having fairly mastered the intricacies of Burmese printing in getting out the two small tracts, turned his hand to printing the Gospel by Matthew, the first edition of which was five hundred copies, and so began his part of the work of giving



The Entrance—Open.

the Bible to the Burmans. This was followed by other portions as rapidly as Dr. Judson could translate them, but the first complete New Testament in the Burmese was not finished until December 29, 1832. This was a book of 624 large octavo pages, in large type, and the edition was 3,000 copies. Following this, 2,000 copies of the Old Testament were printed in three volumes of uniform size, and were finished in 1838. But meanwhile a second edition of 10,000 copies of the New Testament was printed in 1837. The next edition of the whole Bible was dated 1840, and consisted of 5,000 copies large quarto size, of which about twenty copies still remain in the Mission Press, reserved for pulpit use. Three large editions of the Burmese New Testament with references have been published, and the last edition of the whole Bible was published in 1890, just a half century after the large quarto edition was issued. It is now on sale and is a very much smaller book than its predecessor. Following this very closely an edition of both the New Testament and of the whole Bible, pocket size, was printed and bound in Boston from photo-engraved plates, page for page with the edition we have just mentioned.

The photo-engraved pages being smaller than the originals are printed on thinner paper, the whole book weighing but half as much as the one from which it was copied. The price has been reduced as well. The larger Bibles sold for $1.28 (Rs. 4), the smaller ones for 32 cents (Re. 1), and the small Testament for 16 cents (eight annas).

This small size edition is reprinted as fast as sold out, and is very popular with the younger generation of Burmans.

The foregoing applies only to Bible printing in the Burmese language. The next language of Burma in which any part of the Bible was printed was probably the Talain, or Peguan language. 3,000 copies of the whole New Testament were printed in 1847, several portions and other religious work having been printed in the ten years immediately preceding. Quite a number of these Testaments still remain on the shelves of the Press. Probably no printing in the Talain was done from 1859 to 1899, when the Gospel by Luke was reprinted. Since 1900 *The Psalms* in Talain have been printed for the British and Foreign Bible Society, the translation by an English missionary,

Rev. R. Halliday, at work in harmony with our own mission, and in 1907-08 *Genesis and Exodus* was published by the Union, the work of the same translator.

About the same time that the printing of the Talain language was begun, the missionaries to the Sgaw Karens, having reduced that language to writing by means of a modified Burmese character, were ready to begin to print, and the *Sermon on the Mount* was printed in 1837, quickly followed by nearly the whole New Testament in portions, and in 1843, 2,000 copies of the whole New Testament were printed, and by 1861 three other editions had been published, making a total at that time of 13,000 copies. Other editions have followed, one being a reference Testament of 10,000 copies. The Old Testament was completed in 1853, and reprinted in a complete Bible in 1861. Whether or not any other editions of the Sgaw Karen Scriptures have been printed it is difficult to say. A revised edition was stereotyped and 2,000 copies printed in 1892, and is reprinted as often as needed.

Much larger editions would be printed each time, were it not for the difficulty of keeping large piles of

books and papers from the ravages of white ants. This is the second Bible to be stereotyped in Rangoon. A reference New Testament was stereotyped in 1903, and an edition of 2,000 copies was printed. These stereotyped editions mean a constant supply of Scriptures, without the labor of proof reading by missionaries, and the heavy expense of type setting.

The pages of the 1892 edition of the Sgaw Karen Bible were used for making a photo-engraved pocket-size edition in 1893-94, and from the plates then made some 20,000 Bibles and 10,000 New Testaments have been printed and issued, a fresh printing of Bibles being called for in 1907. These sell at the same prices as the pocket-size Burmese editions.

The printing of the Scriptures in Pwo Karen has followed that of Sgaw Karen very closely. Four editions of the New Testament have been printed, the last one being the handsomest and most convenient, a small 16mo issued in 1891. In 1883, after several years of patient work and waiting, the complete Bible in Pwo Karen was finished, and by the hearty co-operation of the Pwo Karens a copy was placed in the home of every Pwo Karen Christian family, even of those who were not able to pay for

the copy. A reference New Testament in the same language was issued in 1893, and was stereotyped, so that the tedious work of type setting and proof reading need not be repeated for many years to come.

The Shan Bible was completed in August, 1892. This is the first Bible printed in full from stereotype plates. It is a very handsome small quarto volume and will be treasured by all the Shan Christians. The type for it was cut in America, and much of the beauty of the book is due to this fact. At the same time a small edition of the New Testament was printed separately. A revised Reference New Testament in Shan was started by the late Dr. Cushing, and is only now completed and issued, printed from stereotype plates, 1909.

In Kachin the following portions have been issued: *Genesis, Exodus, Psalms, Obadiah and Jonah,* Gospels by *Matthew, Mark, Luke, John, The Acts of the Apostles.* The first edition of the Shan New Testament was issued in 1883, large octavo size, and the second edition was printed from new type and completed in 1888.

The names honored especially in Bible translation in Burma are those of Rev. A. Judson, D. D., who



An Attractive Salesroom.

translated the Bible into the Burmese; Rev. Francis Mason, D. D., who did more than any other missionary on the translation into Sgaw Karen; Rev. D. L. Brayton, who gave many years of his life to the work of translation into Pwo Karen; Rev. J. N. Cushing, D. D., who, almost unaided, has given the Bible to the Shans; and Rev. J. M. Haswell, who translated the New Testament into the Talain. Rev. O. Hanson is the translator of portions of the Scriptures into Kachin, and in the next few years we hope to see a completed Kachin Bible. Many others have engaged in revision work, and much still remains to be done.

The book which the Christians in Burma prize next to the Bible is the Hymn Book, and many thousands, large and small, have been printed in the various languages in Burma—in more languages than has the Bible. The Sgaw Karens are especially fond of singing, and many thousands of their Hymn Books have been printed from stereotype plates and sold. There is a general wave of dissatisfaction which passes over the country and makes itself felt at the Mission Press whenever the supply of hymn books runs out, even for a few weeks. These books are

sold at a very low profit. When new editions are printed, any new hymns which are worthy are added at the end, until the number of new hymns makes a new arrangement necessary. Such a re-arrangement has just been made in the Pwo Karen Hymn Book, and new stereotype plates will make this fresh edition available, with additions from time to time, for a decade to come. The book which will afford immense satisfaction to our thousands of Sgaw Karen Christians is the *Hymn and Tune Book* which has been in preparation for them for some years, and on which Rev. E. N. Harris has done much work. An edition, words only, is issued at the same time, uniform with it in arrangement.

In the Burmese so many of the Moody and Sankey hymns have been translated that they have been gathered into a separate book called *Songs and Solos*, and this book is especially popular with the young people and in Sunday Schools. In the Sgaw Karen a small book of very popular hymns was issued, called the *Sunshine Hymn Book*, from the title of the first hymn. Some of these hymns ceased to be popular after a time—as they do in the home lands—and *Sunshine Hymn Book No. 2*, was issued

with new hymns in place of those no longer used. This gives the Sgaw Karens a cheap hymn book with the latest popular hymns, and these they sing with the spirit, most assuredly.

Hymn Books, large or small, have been issued also in Shan, Kachin, Chin and Talain.

Six monthly papers are published by the Press. *The Burman Messenger* and *The Karen Morning Star* are religious family papers, while *The Sabbath Awakener* in Burmese, the *Sgaw Karen Sunday School Paper* and *Pwo Karen Sunday School Paper* help the Sunday School scholars who read those languages to prepare their lessons. Both use the International Series of Lessons. These are well supported by our Christian community, and by other Christians as well. No other papers with similar aim and purpose are published in Burma, and the Sgaw Karen Sunday School Paper has the largest paid circulation among all the periodicals issued of every kind in the Province, having touched the 10,000 mark at the beginning of 1908. *The News* is a monthly published in English, and gives the latest news from all the mission stations in Burma and Assam. Single copies are sent to America for



The Composing Room—Vernacular Work.

50 cents per year, and five copies to one address for $1.25. It is just the paper for Ladies' Circles and Mission Bands. Subscriptions may be sent to the Treasurer of the Union, Box 41, or at Ford Building, Boston, Mass.

To give an adequate idea of the publishing work of the Press would require the printing here of the full price list of publications, which is not practicable. A brief list of the more important works is all that is possible, yet it may serve a double purpose in showing how varied is the religious literature issued by the Press, and also the degree of advancement of our mission work among these peoples which makes possible and necessary the publishing of such a literature.

In the Burmese language may be named:

By Rev. A. Judson, D. D.,

The Bible, with The New Testament, and Scripture Portions, issued separately,
The Digest of Scripture,
Burmese-English Dictionary,
English-Burmese Dictionary,
Burmese Grammar,
Hand-book of Public Services,
The Golden Balance, and other tracts,
Life of Christ.

By Rev. E. A. Stevens, D. D.:

Ancient History,
Modern History,
Church History,
Concordance to Burmese Bible, and other tracts,
Notes on Matthew, Romans, Galatians, Hebrews,
Scripture Geography.

By Rev. F. H. Eveleth, D. D.:

Old Testament Biographical Sketches,
Preparation and Delivery of Sermons,
Theology.

By other Authors or Translators:

Aids to Bible Study, Miss H. Phinney,
Bible Text Book of Christian Doctrine, Mrs. J. McGuire,
Child's Book on the Soul, Mrs. C. Bennett,
Child's Book on Repentance, Mrs. C. Bennett,
Church Directory, Rev. A. R. R. Crawley,
Dawn of Christianity, Rev. J. McGuire,
Heart Book, Maung Tha Din, E. A. C.,
Life of Paul, Miss H. Phinney,
Mother's Book, Mrs. Comstock,
Narrative of Jesus, Mrs. M. B. Ingalls,
New Testament Stories, Rev. A. H. Bestall,
Old Testament Stories, Rev. A. H. Bestall,
Peep of Day, Mrs. E. O. Stevens,
Pilgrim's Progress, Part I., Illustrated, Mrs. Judson,
Scripture Catechism, Mrs. A. R. R. Crawley,
Scripture History Catechism, Mrs. Comstock,
Shepherd's Daughter, and other stories, Miss K. F. Evans.

ဆခါဟောဇကိမင်းသည်ထာဝရဘုရား ရွှေတော်
၁၀ ၌လျှောက်ဆိုသည်ကား၊-ခေရုဗိမ်ပေါ်မှာထိုင်
တော်မူသော၊ အာသရေလအမျိုး၏ဘုရားသခင်၊
ကောင်းကင်ပိုလ်ခြေဆရှင်ထာဝရဘုရား၊ကိုယ်
တော်သည် ဘုရားသခင် ဖြစ်တော် မူ၏။ ကိုယ်
တော်တပါး၊တည်း သာလျှင်၊ မြေကြီးပေါ်မှာရှိ
သမျှသောအထိုင်းထိုင်းအပြည်ပြည်တို့၏ဘုရား
သခင်ဖြစ်တော် မူ၏။ ကိုယ်တော်သည် ကောင်း
၁၁ ကင်နှင့်မြေကြီးကို ဖန်ဆင်းတော်မူ၏။- အို ထာ
ဝရဘုရား၊ နား တော် ကို ဗျည့်၍ နား ထောင်
တော်မူပါ။ အိုထာဝရဘုရား၊ မှတ်မိ တော် ကို
ဖွင့်၍ကြည့်ရှုတော်မူပါ။ သနာခရိပ်မင်းသည်
အဆက် ရှင်တော် မူသော ဘုရား သခင်ကို ကဲ့ရဲ့
၍၊ ပြောစေသောစကားအလုံးစုံတို့ကိုမှတ်တော်
၁၈ မူပါ။-အို ထာဝရဘုရား၊အကယ်စင်စစ်ထာရွှရိ
ရှင်ဘုရင်တို့သည်အထိုင်းထိုင်းအပြည်ပြည်တို့
၁၉ ကိုဖျက်ဆီး၍၊-သူတို့၏ဘုရားများကိုမီးထဲသို့ဂွ
ဖြစ်ကြပါပြီ။ ထိုဘုရားတို့သည်ဘုရားမဟုတ်၊
၂၄ လူလက်ဖြင့် လုပ် သော သစ်သားနှင့် ကျောက်
ဖြစ်သောကြောင့်၊ ဖျက်စီးခြင်းသို့ချေလိုက်ကြပါ
၂၀ ပြီး-အို၁ဇကျန္ဒိယ်တို့ဘုရားသခင်ထာဝရဘုရား၊
ကိုယ်တော် ထာဝရဘုရား တပါး သာ၊ ဘုရား
သခင်ဖြစ်တော်မူသည်ကို မြေကြီးပေါ်မှာရှိသ
မျှ သောတိုင်းနိုင်ငံတို့သည် သိမည်ထကြောင်း၊
အကျန္ဒိယ် တို့ ကို ထို မင်း လက်မှ ယခု ကယ် ယူ
တော်မူပါ၊ အကျန္ဒိယ်တောင်းပန်ပါသည်ဟုပဌ
နာပြုလေ၏။

၂၁ ထိုအခါ အာမုတ်သားဟေရှာယသည်ဟော
ကိ မင်း ထံသို့ စေ လွှတ် ၍၊ အာသရေလအမျိုး၏
ဘုရားသခင် ထာဝရဘုရား မိန့် တော် မူ သည်
ကား၊ သင်သည်အာရွှရိရှင်ဘုရဲ့သနာခရိပ်အ
ကြောင်းကြောင့်၊ ငရွှေဖျာပခုန်းပြီးဖြစ်၍၊-
၂၂ ထို မင်း၏ အမှု ရှာ ထာဝရ ဘုရား မိန့် တော် မူ
သော စကားဟူမူကား၊ ဒီအုန်းသစ်ပင်ဖြိုး ကညာ
သည်သင့်ကိုမထီမဲ့မြင်ပြုဖျက်ရယ်၏။ယေရူရှ
ထင်သတို့ သို့းသည် သင့် နေ့ဂက်၌ ခေါင်း ညိတ်
၂၃ ၏။- သင်သည် အထယိသူကို ကဲ့ရဲ့ ဆဲရေးသ
နှဉ်း။အဆထယိသူကိုအော်ဟစ်၍မှတ်နွာထောင်
ထွာသနည်း။ အသရေလအမျိုး၏သန့်ရှင်းသော
၂၄ ဘုရားကိုပင်ပြုပါသည်ထကား။-သင်သည်ကျန်
များအားဖြင့်ထာဝရဘုရားကို ကဲ့ရဲ့၍၊ ငါသည်
ရထား များပြားသဖြင့် တောင်ထိပ်သို့ရင်၊ ထေ

ဗနွန် တောင်အထွဋ်သို့ရင် တက်ထာပြီ။ အရပ်
ဖြင့် သော အာရဇ် ပင်နွှင့် အကောင်း ဆုံး သော
ထင်းရူးပင် တို့ကို ငါ ခုတ် လှည်းပြီ။ ၁၉ ခဖြင့်ဆုံး
သောအရပ်၊ အသီးများသောသောဝဲသို့ငါဝင်
၂၅ ပြီး- ငါသည်တွင်းတူး၍ ခုရကိုသောက်ရပြီ။ ငါ
၏ခြေဝါးအားဖြင့် အဲဂုတ္တာမြစ်လက်ကြားရေ
ရှိ သမျှ ကို ခန်း ခြောက် စေ ပြီ ထို သင် သို့ ဒီ ပြို
၂၆ တကား။- ငါသည် အထက်က ၅၂အမှုကို၌ရင်
ကြောင်းနှင့်၊ ရှေးကာလ၌ပြုဖွင့်ကြောင်းကိုသင်
သည်မကြားသလော၊ ယခုမှာလည်း သင်သည်
ခိုင်ခံ့သောမြို့တို့ကို ဖျက်ဆီး၍၊ ကျောက်ပုံဖြစ်
စေသောသူဖြစ်မည်ဟုကြောင်း၊ ငါ၌ရင်ခန့်ထား
၂၇ လေ၌။-ထိုကြောင့်၊ မြို့သားတို့သည် အားနည်း
ကြ၏။ ရှိုင်တွေ၍မိတ်ပျက် လျှက်ရှိကြ၏။ တော
မြက်ပင်နွှင့်မိမ်းသော ဓပါးပင်ကဲ့သို့ရင်း၊ အိမ်မိုး
ပေါ်မှာ ပေါက် သော မြက် ပင်နှင့်၊ မကြီးခိုင်သို့ ၊
၂၈ နွယ်းသော ဓပါးပင်ကဲ့သို့ရင် ဖြစ်ကြ၏။- သင်၏
နေထိုင်ခြင်း၊ ထွက်ဝင်ခြင်း၊ ငါ၌ အဖျက်ထုံး
၂၉ ခြင်း တို့ကို ငါသိ၏။- ငါ၌ သင်၏ အမျက် ထုံး
ခြင်း၊ စော်ကားခြင်းကိုငါကြားရသော့ကြောင့်၊
သင့်ကို နှာ ရွက် တပ်၍ ဇက်နှီ ပြီးမှ၊ သင်လာ
သောလမ်းဖြင့်ပြန်စေမည်။

၃၀ သင်မှတ်ရသောနိမိတ်လက္ခဏာဟူမူကား၊ယ
နှုန်တွင် အလိုလို ကြီးရင့်သော အသီး အနှံကို
၎င်း၊ ဒုတိယနှုန်တွင်ထိုအတူ ပေါက်သောအရာ
များကိုလည်းသင်ထို့သည်စားရမည်။ တတိယနှုန်
တွင်မျိုးစေ့ကိုကြဲ၍ ၏ပါးကိုရိတ်ကြလော့။ စဟွစ်
ဥယဉ်ကိုလည်းမိုက်၍အသီးကိုစားကြလော့။-
၃၁ သော ၎ လွတ်၍ ကျန်ကြွင်းသော ယုဒ အမျိုးသား
တို့သည်တဖန်အောက်မှာ အခြစ်ခဲ့၍၊ အထက်
၃၂ မှာအသီးသီးကြွလိမ့်မည်။-ကျန်ကြွင်းသောသူ
တို့သည် ယေရူ ရှလင် မြို့ထဲက ၎င်၊ သော သူ တို့သည် ဇီအုန်တောင်ပေါ်က ၎င်ပေါ်
ထာ ကြွလိမ့်မည်။ ကောင်း ကင် ဗိုလ်ခြေ အရှင်
ထာဝရဘုရား၏သည်အလိုတော်အား၊ကြီး၍၊ ထို
အမှုကို၌ရင်ခစ်လိမ့်မည်။

၃၃ သို့ ဖြစ်၍၊ ထာဝရ ဘုရား သည် အာရွှရိ ရှင်
ဘုရင်ကို ရည်မှတ်၍ မိန့်တော်မူသည်ကား၊ သူ
သည်ဤမြို့သို့မ၀င်ရ။ မြို့ထဲသို့ကြွားကိုမဖြစ်ရ။ မြို့
ရွှေ့ဘက်မှိုင်းလွှားကိုမပြရ။ မြို့ပြင်မှာခြေကြုံးကိုမမိုး
၃၄ ရ။-လာသောလမ်းဖြင့်ပြန်သွားရမည်။ ဤမြို့ထဲ
၃၅ သို့မ၀င်ရ။-ငါသည်ကိုယ်မှာကိုနှာကိုရင်၊ ငါ့

Photo-engraved Burmese Bible.

In Sgaw Karen the leading titles are as follows:

By Rev. F. Mason, D. D.,

The Bible, with the New Testament and portions issued separately.

By Rev. E. B. Cross, D. D.,

Astronomy,
Bible Dictionary,
Church Directory,
Church History,
Commentaries on Daniel, Corinthians, Romans, Galatians, Philemon, Hebrews, Jude, Revelation, John,
New Testament Stories,
Notes on Genesis,
Old Testament Stories.

By Rev. J. G. Binney, D. D.,

Church Polity,
Theology.

By Mrs. J. G. Binney,

English-Karen Dictionary,
Anatomy, Physiology and Hygiene.

By Rev. J. Wade, D. D.,

Commentary on Isaiah,
Pilgrim's Progress, Illustrated,
Grammar of the Sgaw Karen,
Dictionary, Karen and English,
Barth's General History.

By Rev. D. A. W. Smith, D. D.,

Annotations on the Bible, 4 volumes,
Bible Handbook,

Heart Book,
Moral Science (Wayland's),
Principles of Logic,
Questions on the Miracles,
Sermonising and Preaching.

By other Authors or Translators,

Child's Book, Mrs. C. H. Vinton,
Church History, Rev. Shway Noo,
Harmony of the Gospels, arranged by Rev. D. Gilmore,
Notes on Matthew, Rev. C. B. Thomas,
Notes on Hebrews, Rev. E. C. Abbott,
Peep of Day, Mrs. J. H. Vinton,
Scripture Texts arranged, Mrs. J. H. Vinton,
Scripture Geography, Thrah Sahnay,
Story of the Bible, Rev. A. Bunker, D. D.,
Todd's Lectures to Children, Mrs. C. H. Vinton.

In Pwo Karen all the more important books are by Rev. D. L. Brayton, as follows:

Bible, New Testament and portions issued separately,
Aid to Preachers,
Catechetical History of the Saviour,
Digest of Scripture,
Heart Book,
Notes on Matthew,
Notes on Acts.

In Shan all the more important books are by Rev. J. N. Cushing, D. D.,

Bible, New Testament, and portions issued separately,
Bible Text Book of Christian Doctrine,

Digest of Scripture,
Peep of Day,
Golden Balance and other Tracts,
Shan and English Dictionary,
Shan Grammar,
Shan Handbook,

In Talain or Peguan, the following are the most important works:

New Testament and portions, issued separately,
Life of Christ,
Digest of Scripture, all by Rev. J. M. Haswell,
Psalms,
Genesis, by Rev. R. Halliday,
Grammatical Notes and Vocabulary of the Talain, Rev. J. M. Haswell,
English and Peguan Vocabulary, Rev. E. O. Stevens, D. D.

In the Chin language almost nothing has been done beyond a Spelling Book, Catechism and a small Hymn Book; due mainly to the fact that the Chins are split into many small tribes, each having a variant dialect of its own. A beginning has been made in a Romanised Speller and Grammar by Rev. H. Joorman, and the work of giving these peoples a literature will go on as rapidly as possible.

In the Kachin a very good start has been made by Rev. O. Hanson, and the following books have been published, all his work:—

Grammar of the Kachin,
Kachin-English Dictionary,
Spelling Book,
Reading Book,
Catechism for the Little Ones,
Hymn Book,
Scripture Portions, Genesis, Exodus, Psalms, Obadiah and Jonah, Matthew, Mark, Luke. John, Acts.



Style of illustration used in recent years.



EDUCATIONAL WORK.

The books named in the foregoing partial lists are mainly of a religious character, only a few being intended for use in the class room. But the Press has a further list of school books intended for schools of all grades from the Kindergarten up as far as vernacular work can be carried. It may be mentioned that the standard Burmese *Thim-bon-gyi, or Spelling Book,* is the arrangement of the late Rev. L. Stilson, and his *Complete Arithmetic* is still the best in the Burmese language. Of Primers, Readers and Phrase Books, of Arithmetics, Algebras, Euclids, Surveying, etc., the list is too long to be inserted here, some of these being by missionary authors, and some not; some are the property of the Press, and some are published at the Press for other authors or owners. The same is true of Geographies, Grammars, Histories, Elementary Science and Teachers' Text Books, ranging from Kindergarten to Normal School work. The Press has had prepared an atlas

and a series of Wall Maps with Burmese lettering which are finely lithographed in colours, and which are very popular. In this way the Press seeks to supply everything needed in the vernacular side of our educational work, yet in saying this the impression must not be given that the Press is doing all the educational publishing work of Burma, for such is not the fact. There are other publishers in Burma whose school books are approved by the Text Book Committee of the Educational Syndicate for use in Government Schools and in schools receiving Government aid; but while others strive to issue the simpler books which sell in the largest numbers, and from which they can make the most money, the fact remains that the Mission Press has a wider scope in its publishing work than any or all others, and puts out a better grade of books at lower prices, for the benefit of the mass of the people who cannot afford to pay high prices, and who are easily discouraged in educational matters. The Mission Press is the oldest publishing house in Burma and admittedly stands at the head in this line of effort.

There is another department of the Press work which is made necessary by the development of



Paper Stock Room and Book Storage Racks.

educational work in Burma, and that is the supply of school books in English and school material of every kind. Educational work is more advanced in Burma than in any other province of India, and our methods are more nearly up-to-date—such is the statement made by those competent to judge. In this good work our own mission schools bear a leading part. We have more, and larger, and higher grade schools than any other mission body, and are surpassed only by the Government Schools. To help on this good work by supplying every educational appliance needed, is the object of the Mission Press. To this end we have gradually brought together a stock of educational material more varied than can be found anywhere else between San Francisco to the east and Europe to the west of Burma. Such is the statement of travellers who are interested in educational matters and who have had abundant opportunity to investigate conditions in all the larger Asiatic cities. The benefit to our mission schools of such a supply ready to hand cannot be overestimated, nor the loss imagined if the Press were to fall behind or cease to meet the demand in this manner. Private enterprise is selfish, and only

a large body working for an end other than money might be expected to meet such conditions so well.

The financial side of the work of the Press merits a word of explanation. The property belongs to the American Baptist Missionary Union, but it is impossible to say now how much money from America has ever been put into it.

From 1830 to 1860, certainly it must have been supported largely by American money. From 1860 to 1882 it must have been growing in self-support. Since that time it has paid the salary of its missionary Superintendent, and now pays three missionary salaries, having a Superintendent and two Assistant Superintendents sent out from America, their passage money being paid by the Union. When the present Superintendent took change in 1882 he was given an appropriation of $1,000 for new machinery, and this is the last and only appropriation made for such a purpose. The new building of which a description is given further on has been paid for by American money, but every item of new furnishings and equipment in every department has been paid for, or will be, by the Press from its own income.

It should be said that a large part of the loss on Bible printing is paid for by the Union, but not all.

The income of the Press is derived, (1) from the sale of its own publications, religious and educational; (2) from the sale of educational material of every description, books and stationery—a regular book and stationery business; (3) from the sale of Remington Typewriters—the Press having now the sole agency for Burma; (4) from its job printing, book binding and blank-book manufacturing, type foundry, etc.

From the first head no profits are derived, the small profits from school publications not being sufficient to carry a profit on religious publications which are sold at a very low rate, and must be so sold. From the second head a low profit is derived from a share, and a fair commercial profit from all general merchandise included in that head and the next, and the same fair profit on all our manufacturing operations. After paying all running expenses the profits are used for the enlarged equipment made necessary by ever growing demands, and the ever increasing stock of school material necessary to supply the advancing educational work in the Province.



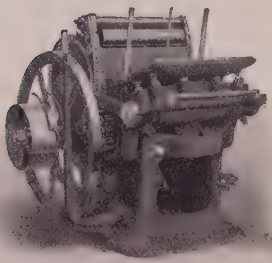
The Composing Room— English Work.

The only capital the Press has is its real estate and buildings, its machinery and fittings for work, its stock of goods for sale. It can add to its capital only as it acquires profit from business done and invests it under one of those three heads.

The business done is now ten times that of twenty-six years ago, and yet we are only fairly keeping up with the demands made upon us. We ought to have still larger stocks of educational material, and much new labor saving machinery for our printing, binding and type founding work, to save our heavy pay-roll expenses. To this end are we striving.

But the record of the work of the Press is by no means ended. It is the place where the *Minutes of the Associations* of the Baptist churches in Burma are printed, and to which the out-station missionaries naturally turn for the supplies which they cannot obtain in their own small stations. It is also the office of the Mission Treasurer; and the place to which the baggage of the newly arrived missionaries is taken after passing through the Custom House, and from which it is taken when they return home. In a word it is the business center of the Burma

Mission, supplying the needed publications, religious and educational, and doing a thousand and one things for the missionaries easier and better than they could do them themselves, and thus by so much leaving them free for the more direct work of evangelization.



One of the Jobbing Presses.



OUR VERNACULAR TYPE.

When the first printer, Mr. Hough, arrived in Rangoon in 1816, as previously mentioned, he brought with him a hand press and some Burmese type, the gift of the English Baptist Mission at Serampore to the young American Baptist Mission in Rangoon. This type was probably of the size then and later known as Great Primer, as may be seen in any of the copies of tracts printed at that time. Another size of type was in use there, probably on Pica body, as found in the Burmese Dictionary printed there under the care of Rev. J. Wade, in 1824-26, during Dr. Judson's imprisonment in Ava. While the Burmese language is written in an alphabetic character, it is not like the Roman alphabet and system of combining separate letters to form syllables and words. The Burmese has thirty-two consonants beside a final nasal character, ten vowels and two diphthongs—both made with the same combination of signs. One of these vowels is not represented, but is inferent in the

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Stereotyping—Moulding.

consonant when standing alone, as if we were to write a single *k* and read it *Ka*—*a* as in *America*.

Four of these vowels sounds are represented by characters placed before or after, or both before and after the consonant, and these combinations of separate characters cause no trouble to the typefounder or the printer. But four of the vowels are represented by characters placed either above the consonant character, or below it, or by characters both above and below. Then there are four consonants which



Stereotyping—Finishing.

may be combined with many other consonants, singly or doubly, in ten different combinations among themselves. Remembering that all the vowel combinations may be made with each of these many consonant combinations, it will be seen at once that the possible combinations, each representing a definite syllable in pronounciation, will run up into the thousands—many of the possible combinations are never used in writing, many even of those found in the spelling book, which is made on the *ba, be, bi, —ib, ub,* order, are not elsewhere used in writing. And in this system of combinations of various consonants and vowels in one character is the problem for the typefounder and the printer. In some fonts of Greek type the accents are cast as separate types and are placed just before or just after the vowel type to which they belong, both type being cast thin so as to let the accents appear above and not beyond the vowel. This means less type to be cast, and so reduces the cost of type to the printer a little; but it means that the printer must pick up two pieces of type instead of one for each accented vowel, and that means constant waste of time and adds enormously to the cost of printing. In the type used at Serampore

the system of thin type to be joined together was adopted as far as possible, but even then the number of different types ran up into the hundreds. In all the type for book work cast in Burma at the Mission Press the other system has been adopted of having a distinct type for each combination in actual use. This means increased initial cost of making punches and matrices, and in casting type; but it means faster work in type setting, and a saving in wages every working day.

The Burmese compositor has a pair of cases before him, larger than regular cases in England and America, the lower case containing seventy-seven different sorts of the type most commonly used and the upper case containing 200 of the sorts less commonly used, while there is not far away a side case with 400 more of the type combinations used still less frequently, but absolutely necessary for occasional use.

What has been said about the Burmese type refers also to the type used for the Sgaw Karen, the Pwo Karen, the Chin, and the Talain, all of which are founded on the Burmese, but each of which uses some characters and some combinations not used by any of the others. The Shan uses but few type from

the Burmese, and much which is unlike any other type. To produce a new size of type for our ordinary book work in Burmese, Karen and Shan, means the cutting of at least a thousand punches and the making of the same number of matrices, then the casting of much type and many sorts of type before any printing can be done.

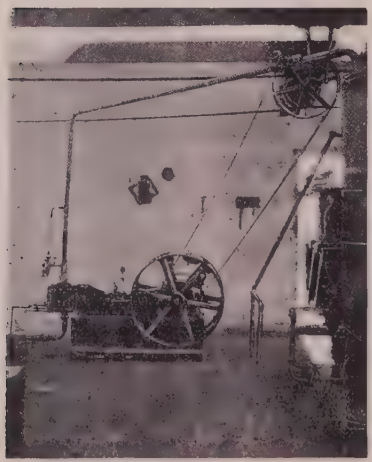
For large type for display work, a different system has been devised and will be explained hereafter.

All of the vernacular type in use at the Mission Press, except the wood type, is cast on the premises, from matrices produced originally either by missionaries or under their direction. A small amount of matrix work has been done in New York, but the cost of such work at present is prohibitive as compared with the cost of the fairly satisfactory work we are able to do with our own employees.

Mention is made in Wayland's Life of Dr. Judson of the submission by Mr. Bennett in 1830 of some new type for Dr. Judson's approval, which must have been the original cutting of the Great Primer size and face used ever since, and the foundation of nearly all the type of that most popular size used by the Burman printers at the present day. A showing of

this type will be found on page 64. In this type the Press publishes in all the languages named on page 57. It is the type of the Quarto Burmese Bible of 1840, and is mainly used in Scripture portions, tracts, etc.

Some years later and under Dr. Judson's direction the smaller size known as Pica was produced, and has been much used ever since, although very light face and easily damaged. This has been prepared for Burmese and Sgaw Karen only. Two editions of the Burmese New Testament have been printed in this type, but it is not popular, although it is used somewhat in some of the Burmese daily newspapers published in Rangoon—A specimen will be found on page 65.

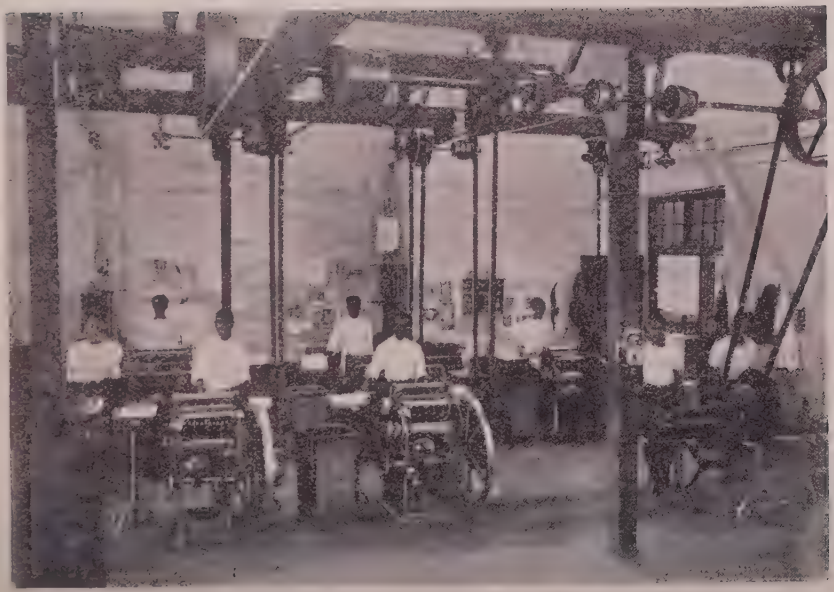


The Nagel Engine.

When Rev. C. Bennett went to America in 1840, he took with him Ah Vong, a Chinese Christian young man from Moulmein, and he cut the punches and made the matrices for the size of type known as English, for both Burmese and Karen. In the design of this type Mr. Bennett worked out his own ideas, and produced a strong and readable type of moderately heavy face. The additional matrices required for the Shan were made in New York about 1884.

This size and face of type has been used in all the Bible work since 1882, Bibles having been printed in Burmese, Pwo Karen, Sgaw Karen and Shan, and for reference New Testaments in each language as well. It is the type used in all the vernacular periodicals issued at the Press.

These three sizes of type, Great Primer, English and Pica, were the only sizes of type used for vernacular printing in Burma up the time when the present Superintendent took charge of the Press in 1882. The need for type both larger and smaller had been felt by his predecessors, and a few type only had been cast on a double great primer body but not enough to work with. The first step taken



Five John Thomson Jobbing Presses.

Cutter Knife Grinder.

by Mr. Phinney was to make designs for a complete font of wood type, in 1882-83, devising for it a new system of piecing together the various parts of many of the combinations so as to save the making of so very many different types. These parts of characters are easily handled in wood type, although the system would be utterly impracticable in small type. The designs were sent to the best maker of wood type in America and there produced accurately to design. Fonts were made in 6-line Pica (one inch), and in 12-line Pica (two inch) sizes, and any other sizes are possible from the same designs. The maker of this type holds one set of designs as the property of this Press, and a duplicate set of designs is held in the vault at the Rooms in Boston. This has proved very successful and fonts have been sold to other printers in Rangoon.

A new edition of the New Testament in Burmese, with references, was to be issued, and it was decided that Pica, the smallest type then in use, was too large and wasteful of space for the references. The Press then had no punch cutter and could get none, so designs for just enough characters to spell the abbreviations of the names of the books of the Bible

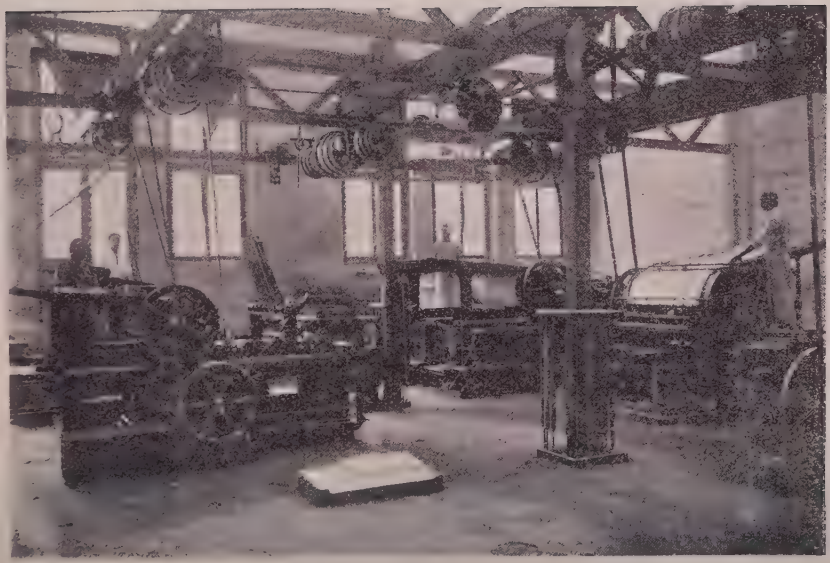
were sent to New York, and some fifty-seven matrices were made there for a Long Primer size of type, which proved very successful when the type was cast in Rangoon, and the edition was printed. Matrices for other characters were made at different times later on for the reference New Testaments in Pwo Karen, Sgaw Karen and Shan. The figures cast for this use proved very acceptable in the Karen Almanac and in some arithmetics, and it was apparent that a full font of type of this size would be very useful indeed. It was found impossible to get the work done in New York at any price which could be paid, and it was not till 1903 that a skilled punch cutter could be engaged in Rangoon. But when a punch cutter from India was engaged the cutting of this small size was not the first work, but the cutting of punches and the making of matrices for a 36-point font on the same system as used in the wood type. A specimen of this type is found on page 68, and it has proved to be so very useful that the wonder is how the Press ever did its work without it. It is used by other printers in Burma, to whom it is sold at a fair price. It has been imitated in Rangoon, but not to a flattering result, and an

unscrupulous competitor has had it duplicated in London, thus pirating the idea and robbing the Press of a share of its possible profits. This body of type is cast for Burmese, Sgaw Karen, Pwo Karen and Shan.

The next work was the great one of completing the 10-point size, the new Standard American body which has displaced the old Long Primer. This was done very satisfactorily in 1904, and the number of matrices now ready and in use for casting 10-point Burmese type for printing Burmese, Sgaw Karen and Pwo Karen is almost precisely one thousand.

The extra characters needed for the Shan will be added whenever needed. This size of type has justified its making most abundantly. Some has been sold, and more will be as time goes on. It has been used to print the Gospel by Mark, in a very neat and compact shape, which can be sold almost to cover cost, while the prices at which the Gospels in large type are sold do not pay the cost of the paper used. A specimen of this type may be found on page 66.

As soon as the 10-point was ready to use, the punch cutter was set to work on a font of 24-point



Huber and Hoe Book Presses.

Burmese, but this was not to be pieced together like the 36-point and the wood type, but cut solid like all the book type. This has been prepared for Burmese and Sgaw Karen, and has proved wonderfully useful in very many ways. A large font of the Shan was sent far into the Shan States for the use of one of the Sawbwas. A specimen may be seen on page 67.

This much having been accomplished, the cutting of an 11-point font was taken in hand, to complete the series, 10-point, 11-point, 12-point, 14-point, 18-point, 24-point, 36-point; for the old Great Primer is being put on the standard 18-point body, and the English is altered a microscopic amount to true 14-point, and Pica is 12-point. This will make a fine series of type for every purpose, such as the earlier printers would have rejoiced to have had available for their use.

The Mission Press during its long history has given to the people of Burma every size of Burmese type now in use, and others have copied where the Press has lead. Such a gift means more than can be estimated as a factor in evangelization and in civilization.

But while the matrix work of the Press is so well advanced, the type casting appliances are of the style of a half-century ago, and ought to be replaced at once by modern automatic typecasting machinery. The saving in cost to manufacture would add handsomely to the profit of the Press. This change will be made just as soon as funds permit.

သခင်ယေရှုခရစ်အခွင့်ပေးတော်မူသောပဌာန်း။

ကောင်းကင်ဘုံ၌ရှိတော်မူသော အကျွန်ုပ်တို့အဘ၊ ကိုယ်တော်၏ နာမတော်အား ရှိသေ လေးမြတ် ခြင်း ရှိပါစေသော။ နိုင်ငံတော် တည်ထောင် ပါစေသော။ အလိုတော်သည်ကောင်းကင်ဘုံ၌ပြည့်စုံသကဲ့သို့၊ မြေကြီးပေါ်မှာ ပြည့်စုံပါစေသော။ အသက်မွေးလောက်သောအစာကိုအကျွန်ုပ်တို့အား ယနေ့ပေးသနားတော်မူပါ။ သူတပါးသည် အကျွန်ုပ်တို့ကိုပြစ်မှားသောအပြစ်များကဲ့အကျွန်ုပ်တို့သည်လွှတ်သကဲ့သို့၊ အကျွန်ုပ်တို့၏ အပြစ်များကို လွှတ်တော်မူပါ။ အပြစ် သွေးဆောင်ရာ

The Great Primer Burmese type in use from 1835, now changed to 18-point.

ယ့ဉ်ရွးဒုးနဲဉ်တ၊်ထုကဖဉ်.

အိဉ်လ၊မူခိဉ်ပပ၊်ဒေ၊, မ်နုမံ၊ဘဉ်တ၊်ပာ်စိဆံ့တကွ၊်. နုဘီနုမု၊်နှဉ် မ်အဟဲတကွ၊်. ဒ်လ၊မူခိဉ်အသိးနှဉ် မ်တ၊်မ၊အသး၊လ၊တိဉ်ခိဉ်ချာစ့၊် ကီးဖဲဒဉ်နုသးတကွ၊်. ကိဉ်လ၊တနံ၊အဂိ၊် တနံ၊အဂိ၊်နှဉ် ဟ့ဉ်လိ၊လ၊် ပှာလ၊မု၊်မဆါတနံ၊အံ၊တကွ၊်. ဖျါလ၊်ပကမ၊်ဒ်ပဖျါကွိဉ်ပှာဂ၊အက မ၊်အိဉ်ဖိးပှာအသိးနှဉ်တကွ၊်. သုတဒုးလဲ၊နှဉ်ပှာဆူတ၊်လှပစီအပူ၊ထ ဂ့၊. မ့မ့၊်ထုးထိဉ်ကွိဉ်လ၊်ပှာလ၊တ၊်အ၊တ၊်သိအပူ၊တကွ၊်. အဂ့၊်ဒ် အံ၊,ဘိဇိ၊မု၊်ဇိ၊,ဖိးတ၊်စိတ၊်ကဖိ၊, ဖိးတ၊်လ၊တ၊်ကဖိ၊နှဉ်မ့၊်နုတ၊် အစိ၊ဖိ၊အဃဉ်ဃဉ်လိ၊. အ၊မ့ဉ်.

The Pica type made to Dr. Judson's designs, now 12-point.

ယ့ာရွှေဒုနှဲ့ဆ၊ဆိ၊ဖန.

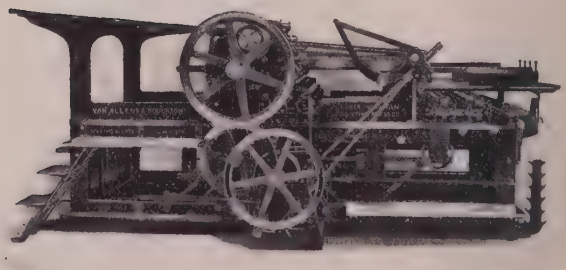
အိ၊သ၊မှုနခြ၊ပဖါဇွ. ဓွဲနုမံ၊ဒွအိ၊ ဆံ့၊စံ၊ဒ၊ဝ့ာဆံန. နတ၊့နမုး နှိ၊, ဓွဲအထိ့ထဲ့၊ဒ၊ဝ့ာဆံန. ဓွဲနဘန၊သ၊့ထ၊့ဈ့၊ထ၊့ထဲ့၊ဒ၊ဝ့ာထိး ဂ့ခြ၊ခြိ့ ယီ၊ဘါသ၊မှုနခြ၊ အခြိန်ှိ၊ဆံန. ဆ၊ထ၊့လနံ၊ အဂ၊းလ နံ၊အဂ၊းနှိ၊ဖ့၊ထ့ာလါပ၊၊်ထနံ၊ယီ၊ဆံန. ကွဲ၊ဖျါခွံ၊လေါပဒ့၊ပမါ ဘါ၊ပကွဲ၊ ဖျါခွံ၊ ယူန်ှပှရှ၊ အဒ့၊ ဇမါလ၊အအြိ၊ လ၊ပ၊၊် အခြိန်ှိ၊ ဆံန. ထိးဒုလှ၊နူ၊ပ၊၊်လ၊ဆ၊ကျဲ့ဖစိ့အဖ၊့နှိ၊ထဂ့၊; ထုန်ထ၊့ ခွံ၊လေါပ၊၊်လ၊ဆ၊အ၊့ဆ၊ဘ့အဖ၊့နှိ၊ဆံန. အဝဲးဘါယီ၊တ၊့ ဝံ၊မုးဝံ၊, ဒဲဆ၊စိ့ဆ၊မ့, ဒဲဆ၊အထ၊ဆဖ့နှိ၊, ဓွဲနဝ့ာအဆိ၊ ဆိ၊အကွ၊ကွ၊လိ၊. အ၊မံ့.

The English size of type made to Mr. Bennett's designs.

သခင်ယေရှုခရစ်အသွင့်ပေးတော်မူသောပဌနာ။

ကောင်းကင်ဘုံ၌ရှိတော်မူသော အကျွန်ုပ်တို့အဘ၊ ကိုယ်တော်၏နာမတော်အား ရိုသေလေးမြတ်ခြင်း ရှိပါစေသော။ နိုင်ငံတော် တည်ထောင် ပါစေသော။ အလိုတော် သည်ကောင်းကင်ဘုံ၌ ပြည့်စုံသကဲ့သို့၊ မြေကြီးပေါ်မှာပြည့်စုံပါစေသော။ အသက်မွေးလောက်သော အစာကို အကျွန်ုပ်တို့အား ယနေ့ပေးသနား တော်မူပါ။ သူတပါးသည်အကျွန်ုပ်တို့ကို ပြစ်မှားသော အပြစ်များကို အကျွန်ုပ်တို့သည်လွှတ်သကဲ့သို့၊ အကျွန်ုပ်တို့၏အပြစ်များကို လွှတ်တော်မူပါ။ အပြစ်နှသွးဆောင်ရာသို့ မလိုက်မပါစေဘဲ၊ မကောင်းသော အမှုအရာမှလည်း ကယ်နှုတ်တော်မူပါ။ အဘိုးပိုင်သော အခွင့်နှင့် ဘုန်းတန်ခိုးအာနုဘော်သည်ကမ္ဘာအဆက်ဆက်ကိုယ်တော်၌ရှိပါ၏။ အာမင်။

The new size 10-point type, produced at the Mission Press, Rangoon in 1904.



One of the Huber-Hodgman Presses.

သခင်ယေရှုခရစ်အသွင့်ပေးတော်
မူသောပဌနာ။

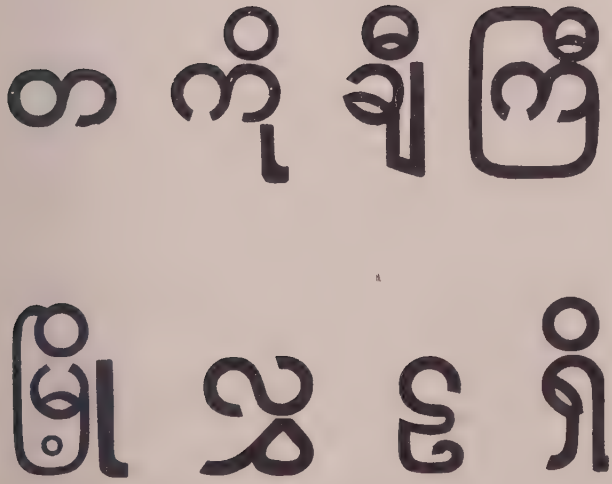
ကောင်းကင်ဘုံ၌ရှိတော်မူသော
အကျွန်ုပ်တို့အဖ၊ကိုယ်တော်၏နာမ
တော်အား ရှိသေလေးမြတ် ခြင်းရှိ
ပါစေသော။နိုင်ငံတော်တည်ထောင်
ပါ စေ သော။ အ လို တော် သည်
ကောင်းကင်ဘုံ၌ ပြည့်စုံသကဲ့သို့၊
မြေကြီးပေါ်မှာပြည့်စုံပါစေသော။
အသက်မွေးလောက်သော အစာကို
အကျွန်ုပ်တို့အား ယနေ့ပေးသနား
တော်မူပါ။သူတပါးသည်အကျွန်ုပ်

The new 24-point type produced at the Mission Press, Rangoon, 1906-07.

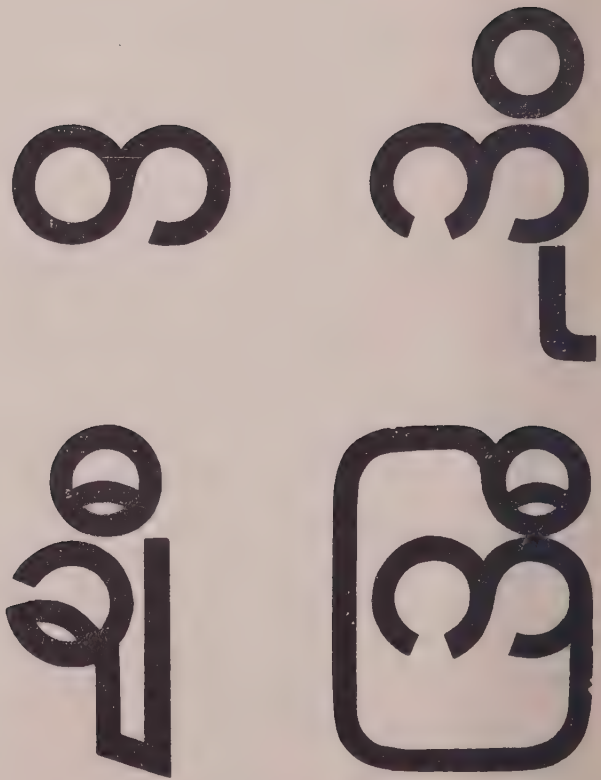
ဘုံပထဝီ အကြီးအကဲလုပ်ယေသုခရိုက်ပုံအကြောင်း။

ပေါ်ကြွခဲ့သော အခါမီးယူဂါအိုဝ်မိုင်ဘင် ကြွပုံ။ ကြီးမြတ်သိုဝ်သိင်လုပ် ကြွမီးတောင်အောင်ရွှေသော် ဘုရားယံသော် ဘုလုလ်တီဘုရား။ ကြွမိုင်လုပ်ကြွ တော်ပိန်သော် ဘုလုလ်တီခဲ့။ ထိုဝ်အောင်

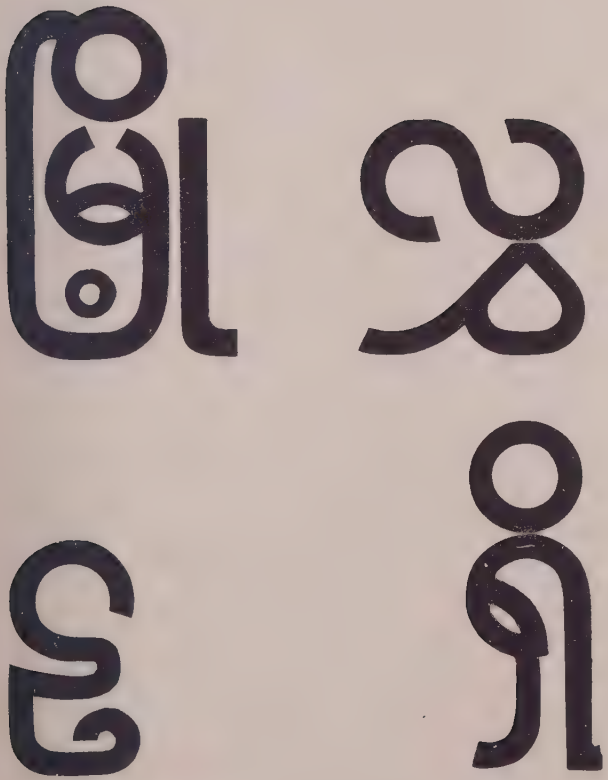
The new 36-point type produced at the Mission Press, from Mr. Phinney's designs in 1903.



Sample of 6-line Pica.



Sample of 12-line Pica.



Sample of 12-line Pica.

DESCRIPTIVE.

Very soon after Rangoon was occupied by the English on the annexation of Pegu, the Missionary Union purchased from Government the Lot No. 70, Merchant Street, 115 feet front and 100 feet deep between 35th and 36th Streets and thereon built a mission house; and Mr. Ranney purchased the two lots behind it, each 100 feet deep, for his "Pegu Press," and these two lots were purchased from him by the Union when Mr. Bennett took over the Pegu Press and united with it the Mission Press brought from Moulmein in 1862. The original building of the Pegu Press seems to have been a two storey single room, about 20 by 30 feet, with a veranda front and back, facing 35th Street, and with servants' quarters at the rear, or on 36th Street. In course of time the back veranda was enclosed and roofed over, and a veranda built behind it. Godowns were built along 36th Street. Later the front veranda was

walled in and occupied as office and salesroom, but whether by Mr. Ranney or by Mr. Bennett is now uncertain ; but the latter built a two storey ell, while the present Superintendent built in the last veranda and stopped for lack of room on that side, and later built an addition to both binding and composing room. He began the occupation of the lower floor of the Mission house as a paper godown in 1882. As business increased the entire upper floor of the main building was occupied as a stock room—it had been a dwelling before—and a corrugated iron stock godown was built, 20 by 60 feet, in the open quadrangle between 35th and 36th Streets.

In this way needs had been met from time to time, till in 1895 the limit of patching had been reached, and further expansion was impossible without complete rebuilding. The work and business of the Press was steadily growing with the growth of the mission, the country of Burma, and the city of Rangoon, and the need of doing something to meet increasing demands was becoming evident to everyone. The salesroom was too small to contain any reasonable supply of saleable stock, making many runs up to the stock room necessary, while customers

waited for their goods; the office of the Superintendent was so small that there was room for but a chair for one visitor at a time; the compositors were working in three rooms, binders in three rooms, and it was impossible to do work economically under such conditions. It was impossible to put labor saving machinery in any room of the bindery. It was impossible to re-arrange the workrooms to any better advantage. As a final consideration, much of the old masonry was badly designed and worse constructed, and must soon be replaced with new in order to save a catastrophe which any slight shock of earthquake might cause a shock which might come at any moment in Rangoon. The Superintendent had come to the conclusion that any attempt to build additions to the old structures would give only temporary relief, and that it would be a waste of money to try to patch up the old buildings. The complete removal of all the old buildings and the erection of a single new building, arranged for economical work, to cover the whole property, was evidently the only economical solution of the problem. He was heartily supported by all the mission in this decision, and it was admitted at home also.

In Dr. Duncan's masterful "Survey of the Asiatic Missions," presented at the May Anniversaries at Rochester, N. Y., in 1898, he speaks as follows of the Mission Press in Rangoon.

"Nor should we forget the place which the printing house at Rangoon holds in the evangelization of Burma. From its presses issue every year the Scriptures or parts thereof, and a carefully selected Christian literature in eight different languages, including the English. Except for its beneficent agency there are peoples to whom the printed page would never come, for the means for furnishing it do not elsewhere exist. The mission annals of Burma abound with illustrations of the quickening influence of the Society's Press. There are many, not only from among the living, but from those now in glory, to whom its tracts or leaflets first brought the message of salvation. Its usefulness was never more manifest than at the present time, and never was it more needed when printing presses in Rangoon, owned and conducted by natives, are devoted to the printing of a Buddhist literature, which, in attractive forms, is exposed for sale on pagoda platforms, at steamer landings, and wherever people are likely to congregate



In the Bindery — Sheet Gathering Wheel.

in all parts of Burma: and yet the dilapidated building in which its operations are conducted has become wholly inadequate for the increased service required. How shall a home be secured for the Mission Press which may enable it to multiply its agencies for diffusing the gospel, and that shall be worthy of the honorable position which the Society holds among the institutions of Burma? Your committee has been criticised for incurring debt; but if the constituency of the Union could but realize what painful restraint has been exercised in this and a score of similar cases where timely assistance granted would have greatly advanced the work, this criticism would have been changed to sympathy and liberal co-operation."

At a meeting of the Conference of the Baptist Missionaries in Burma in 1899, at Rangoon, the following Resolutions were passed unanimously, and in order to show that every word was meant, the missionaries subscribed almost exactly a thousand rupees as a "nest egg" for the fund.

Resolved, that we recognize the imperative need of new buildings and equipment for the Mission Press in Rangoon, in order to replace buildings long in a

very unsafe condition, and which have long been inadequate to the present demands made upon the Press, and are actually prohibitory of all expansion to meet the rapidly increasing requirements of our work in Burma.

Resolved, that we commend the project to the Baptists of America and Burma, in the hope that many generous donors may be found to provide the needed funds for the buildings and equipment.

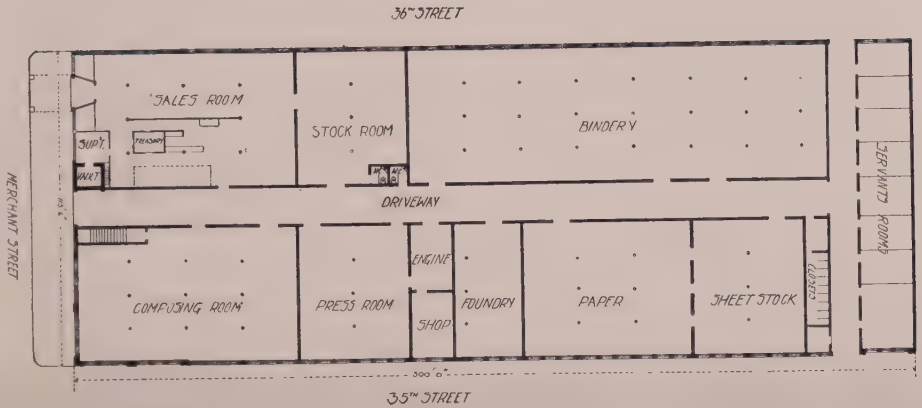
Resolved, that we request the Executive Committee to devote the real estate now occupied by the Mission Press, fronting on Merchant street, to the purpose of the Mission Press, and that they sanction the solicitation of gifts of money for buildings, etc.

Resolved, that, at the request of Mr. Phinney, the Superintendent of the Mission Press, we ask the Executive Committee to appoint as an advisory Committee with him in the matter of solicitation of funds and in the audit of accounts, Rev. Drs. Cushing and Smith, and as a Building Committee with him, Rev. Dr. Packer, Rev. C. A. Nichols and Prof. E. B. Roach; and that each Committee be given power to act."

The Executive Committee recognized the need of a new building, but had not the money to appropriate

for it. In 1901, Mr. Phinney went home on furlough, and was authorized to collect funds for a new building and equipment. He went to work in New York with the help of Rev. W. H. S. Hascall, then a pastor in Harlem, and in Brooklyn with the help of the late Rev. F. P. Sutherland, M. D., then assistant pastor in the Fifth Ave. Church; later in Philadelphia with the help of Rev. F. S. Dobbins, District Secretary. Some very earnest and true friends of missions were found, and some very generous givers; yet the total result of this personal solicitation was the collection of not over five per cent. of the cost of the building. All collections made were at once paid into the Treasury of the Union and acknowledged in the Missionary Magazine. The record book of all subscriptions made or paid to Mr. Phinney is carefully preserved in the vault at the Press.

While this work was in progress, a cyclone formed in the Bay of Bengal and travelled inland over Rangoon, doing much damage. It unroofed a portion of the main building and poured a torrent of rain down upon the stock in the rooms below. Photographs of the unroofed building were laid before


36TH STREET
SALES ROOM
SUPT.
VAULT
STOCK ROOM
BINDERY
DRIVEWAY
MERCHANT STREET
CLOAK ROOMS
COMPOSING ROOM
PRESS ROOM
ENGINE
SHOP
FOUNDRY
PAPER
SHEET STOCK
CLOSETS
300'0"
35TH STREET

the Executive Committee and a hearty vote was taken authorizing a new Press building, subject to approved plans and estimates being submitted by the Superintendent. The plans were speedily forthcoming, as Mr. Phinney had made sketch plans before going home. And these being put into the hands of Jay Fay, Esq., Architect, Rochester, N. Y., detail working plans were made in due course. These were considered satisfactory by the Executive Committee, provided the building could be completed at a cost not to exceed one lac of rupees, and provided the building committee approved of the plans and the contract when ready.

Mr. Phinney returned to Rangoon in December, 1902, and after some consideration, placed the plans made at home in the hands of Messrs. Deacon Clarke & Co., Contractors and Builders. In May the contract was ready and a meeting of the building committee was held, at which the whole matter was carefully gone over, and a cablegram approving the plans and contract was authorized to be sent to the Executive Committee in Boston. May 20, 1903, the cabled authority to sign the contract was received in Rangoon, and on the signing of the contract the

work of demolition of the old mission house was at once begun.

Work moves slowly in Rangoon. It took time to get plans accepted by the Municipal authorities; it took time to remove some buildings and put up temporary quarters elsewhere. Material could not always be got when wanted; workmen were hard to get when the best building season was on, etc., etc. The corner stone was laid October 13, with the following

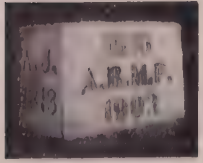
EXERCISES.

Address, *Rev. Daniel Appleton White Smith, D. D.*

Laying of Corner Stone, *Mrs. Jennie Wayte Phinney.*

Prayer of Dedication, *Rev. Fred. P. Sutherland, M. D.*

Doxology.



The Corner Stone.

It was impossible to rent any nearby building, and to move the entire Press to it so that the whole site might be swept clean and the whole building be put up at once. The only possible plan under the circumstances was to clear the Merchant Street

lot and build up about two-fifths of the whole building; move into it what could be so moved; clear another section of the lot and build on it, move the remaining portion of the Press plant into it and lastly build the third and final section of the whole. In the meantime the work of the Press had to be carried on in the increasingly cramped quarters with all this construction work going on about it.

On October 12, 1904, the new composing room was ready for occupation and the workmen and material from three rooms were speedily moved into it, many new racks having been got ready to take the place of the old. On November 24, the Bindery began to move to the upper floor into the quarters it was to occupy until the third section of the building should be done.

The salesroom was not yet ready, and the holidays were approaching. The floor proved faulty and had to be relaid entirely. A good force of Chinese carpenters had been at work on new counters and new shelving, and were at work setting them up on the new cement floor the day after it was laid. Painters and varnishers were close on the heels of the

carpenters, and men with stock were ready to load up shelves and counters before the varnish was dry. From Monday morning to Wednesday night this work of filling the salesroom from the old stock room went on, and the plate glass show windows, the largest, and then almost the only ones in Rangoon, were covered with whiting and decorated. Business had not been interrupted in the old salesroom, and it was not till after closing time that anything was disturbed, and then a force of hands made a rush of all that could then be moved into places left in the new room.

Sharp at 8 o'clock on Thursday morning, December 15, 1904, Mrs. Snyder turned the key and opened the front doors to admit the crowd already waiting in response to advertisements in the morning papers. The Mission Press had up to that time been known as the the Press on *tis-panch gully*, but now is known to the garry-walla fraternity as the *bara lal office* on Merchant Street.

The old building thus emptied was given over to the contractor who began the second section of the building, completing the 35th street facade. The moving of the press-room and engine-room into the

new quarters was accomplished in January and February, 1905, when a new printing machine of the latest and best pattern, a Huber-Hodgman Press, was set up and put into use, thus giving the Press for the first time a printing machine built to do the finest kind of illustrated book work.

The second section was done and occupied by the type-foundry, paper stock and sheet stock godowns in the middle of the year, and on December 15, 1905, the third section was completed and the whole building made over by the contractor. In February, 1906, the bindery, the only portion of the whole plant to be moved twice, was moved into its permanent quarters in the third section.

The building thus completed and occupied is of plain red brick structure, 113 feet front and 300 feet deep, all roofed in except the cross passage near the rear in front of the quarters for durwans and a few others. The roof is in what is known as the "saw tooth" style, having fan-lights looking to the north sky right across the building every twenty feet. This assures light and air. The bindery room is so light that a snap-shot photograph of the men at work was taken one forenoon very successfully. The



Looking down the Bindery.

architecture is severely plain, there being no ornamentation at all except such as can be made with the ordinary brick used in construction—not from choice, but from necessity, for the money granted for the whole building permitted no allowance for ornamentation. Yet the building is not displeasing. It is large enough to be dignified, and it serves its purpose admirably in every respect. It is unlike all other buildings in its vicinity, and for many reasons beside its plate glass show windows, attracts the attention of passers by.

All who are interested in our work, whether residents or travellers, are welcome to be shown around the Press, and many have accepted this invitation. Premising that you have made your salaams to the Superintendent, to an Assistant Superintendent or to one of the more responsible assistants in the Office or Salesroom, you will be taken first through the office and mail order department out into the central passageway running lengthwise of the building, and across it into the composing room, about 48 feet by 80 feet, with some sixty or seventy compositors at work in it. To the front end of the room are the compositors who set type in the vernaculars of Burma, Burmese,

Karen, Shan, etc. These men are all natives of Burma, working mainly in their own languages, although many of them from time to time have to set type in a language they do not speak, or in English as well as in some of these vernaculars. In this end the Bibles and Testaments are set up, as well as the religious periodicals of the Press, and all the dictionaries, school books and works of the general and religious literature shown in the Press Price List. Turning to the rear half of the room you will find the compositors, mainly from across the Bay of Bengal, who set up the type for all our English work, whether periodical, book or commercial job work, of which the Press does a very considerable part of that needed in Rangoon. A visitor familiar with composing rooms will note that none of the compositors sit with their feet in type cases, or stand at their regular work in front of type cases in racks below their own cases which are needed by others. This arrangement of racks and cases so as to prevent interference among the workmen was designed by the Superintendent and adopted on moving into this room. The racks are made locally, but all type cases come from America. Other time saving and

labor saving improvements are planned to be adopted as rapidly as possible.

Stepping back into the central passage, the next door is the press room door, and you enter the room, 40 by 48 feet in size, to find five John Thompson jobbing presses at work near the door through which you have entered, while two Hoe drum cylinder presses of old design, and two Huber-Hodgman two-revolution presses of the latest design occupy the half of the room nearest the large windows, which give too much light in our bright weather and have to be curtained down. The shafting to drive all this machinery is carried by hangers bolted to the timbers and trusses overhead, so arranged that no strain at all comes on the side walls, beyond carrying a part of the weight. There is no jar or tremor at all when all is in motion. The names of the presses just given will indicate that they are American, and so is the entire outfit of this room, and of the next, the engine room and shop. This statement is true even to the leather belting made by Schieren, N. Y., and the composition on the rollers, made by Van Bibber, of Cincinnati—not because we are patriotic Americans, but because these



Racks for storage of unbound Books.

machines and appliances seem to the Superintendents to be the best made anywhere. All erecting of machinery is done by the Superintendents and the employees—no outside help is called in for any such work.

The Engine Room is adjoining the Press Room, where a Nagle engine, from Erie, Pa., of the most economical type, furnishes all the power required. At the right as you enter this room is the small room we call the Shop, in which the moulding and finishing of stereotypes with the making of rubber stamps is carried on. The moulding of forms for stereotyping is done on a very powerful Hoe hand press, and the matrices are dried on a Hoe steam table, while the plates after casting are shaved on a Hoe plate shaving machine, and are sawn up and routed on a Royle column saw and a Royle router. All these tools are small in size and simple in operation, but by the best makers.

Out into the passage and into the typefoundry next, 25 by 48 feet, and here the type is cast which is cast nowhere else in the world. We could not do our work at all without this department, and yet it is the most antiquated in its fittings. We use the

style of type casting machines in use sixty years ago because money cannot as yet be spared for more modern appliances. The type is all dressed by hand; but we are hoping for better things in the future.

The next room down the passage way is the paper stock godown, 40 by 46 feet, in which several thousand dollars worth of papers of many grades, made in many countries, is stored for ready use. Across one end of this room is a screen partition, with a locked door, and behind it, piled on the racks for that purpose, are stocks of tracts and school books which the Press prints and issues for other publishers. Here are all the Tracts of the Burma Tract and Christian Literature Society, the Readers, Geographies, etc., in Burmese, belonging to the houses of Macmillan, Longmans and Bell, all of London.

The last large room on this side the passageway is the sheet Stock Godown, 40 by 46 feet, where, on a fine series of racks, is kept, folded and gathered, ready for binding, the sheets of some thousands of books. All the Bibles and Testaments will be here as well as hymn books and all the other large books published by the Press. In this shape, well wrapped



Bindery Room—Showing lighting system.

in bundles, the paper receives no damage, while bound books would deteriorate sadly if kept for such a length of time. These bundles of sheets are taken to the bindery, and the books fully bound as sales make necessary. The Lavatory for the work people is the last room on this side of the passage.

Crossing the passage to the other side you will enter one of the two large doors into the Bindery, a room 150 feet long by 46 feet broad, flooded with light, where from eighty to a hundred workmen are employed. Looking forward and upward from where you entered, you get the idea at once of the roof and light system, and will readily believe that this is the best lighted and most airy and comfortable manufacturing establishment in Burma—for so say the Government Factory Inspectors. If true, then it fulfills the idea of its designer. Paper when printed in the Press Room comes into the Bindery

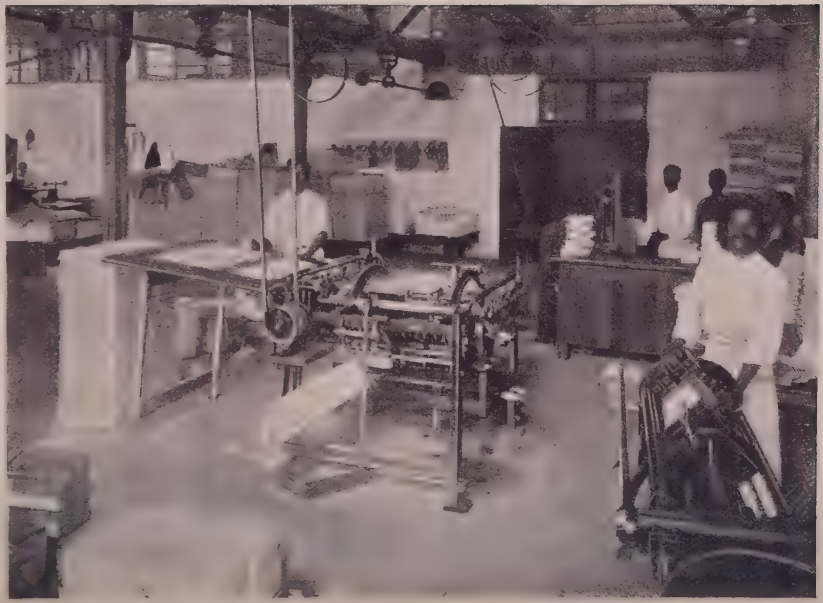
at the nearest door and goes at once to the folding machine, or to the boys who do what the machine will not do, or is stacked in piles near the machine, waiting for the other sheets of the book to be printed. When the last sheet is in, the folding machine, made by Brown, of Erie, Pa., is adjusted for the work, and the whole edition is folded, sheet after sheet, when the machine may be adjusted for the next work. As fast as the receiver in the folding machine is filled, the folded sheets are taken out and put under heavy pressure in a Crawley Bundling Press; then tied in solid bundles and piled up to await the completion of the folding, and the next operation of gathering. For this, use is made of a revolving table, on which the sheets are laid in piles in regular order around the outer edge of this table, the belt is slipped on and as it slowly revolves, boys with nimble fingers slip off a sheet from each pile as



Bindery Room ready for occupation.

it passes and so "gather" book after book into their hands, and then pile them beside them, ready for the next step, which may be to go into the Sheet Stock room or to go at once to the sewing benches. Book sewing and pamphlet sewing are here done by hand, for lack of machines to do the work faster and cheaper. The folding machine, bundling press, gathering wheel and the large power cutter are all late additions to the equipment of this room, and the other needed machines will follow when funds permit. At the rear of this room is a small space partitioned off and used as a typewriter repair shop, and here also work the engraver and punch cutter, the latter the skilled workman who produces the punches and matrices for all the new type originated here, as mentioned previously.

In this Bindery room all the operations of binding are carried on, and the full yapp bound Bibles turned out here cannot be surpassed in Burma. Blank book ruling is done here on Hickok machines, and the ledger binding done here in American Russia and Canvas is fit for any bank or mercantile office, particularly when the L. L. Brown ledger papers are used. Die stamping is done on an automatic press



In the Bindery—Brown Folder, Acme Cutter, Crawley Bundling Press.

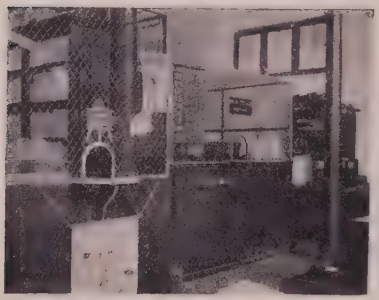
made in London, and copper plate card printing is done on a press also of English make. The quality of work done in these lines, and on the jobbing presses, has given the Mission Press the position of society printers in Rangoon.

Passing out of the Bindery the one room between that and the salesroom, the Stock Room 40 by 46 feet, may be entered, and here will be found in almirahs and racks, and in cases, on the floor and on the galleries, the miscellaneous stock of school books, material and appliances, not less than $50,000 worth when taken in connection with that in the salesroom. Visitors express their wonder that such a stock is needed in a country which seems so small and unimportant on the map of Asia. But it is needed, and it is helping in its own way to raise the country of Burma out of its unimportance into that, at no far distant day, of the most important province of the Indian Empire.

Passing out of the Stock room by the connecting doorway into the salesroom, you will note its order and arrangement, its plate glass show cases from Grand Rapids, its excellent lighting from front and side- -and you will note that it is already

congested, and that more room could well be used for the display of stock and the serving of the customers. Plans to accomplish this end are already in mind and will ere long have to be put into execution.

Perhaps our visitor on entering the Press made his way to the office of the Superintendent. If so he may have noticed that one side of that office is made by the strong room or safety vault with its Mosler vault door. In this vault, in a safe fitted for that purpose, are kept all the deeds to all of the property held by the Missionary Union in Burma, and here are some safety deposit boxes rented to missionaries, and on the shelves are the most valuable records of the Press, its Inventories for a quarter of a century, some very valuable manuscripts awaiting publication and similar matters. Such a safe place



Cash Register. Mission Treasury.

for matters so valuable and of such a nature that money could not replace them, is an absolute necessity for so large a mission as is the American Baptist Mission in Burma.

Just as you step out of the door of the Superintendent's office you face the Mission Treasury in its wire cage, made in Rochester, N. Y., for this purpose. Here are kept the accounts of the Mission, and here are paid the cheques drawn by our missionaries all over Burma. The Mission Treasury is managed somewhat as a private bank and offers banking facilities to our missionaries.

Beyond the Treasury is the department of the Assistant Superintendent in charge of the mechanical work of the Press, while beyond him, and all about are the other assistants who do the accounting work, the mail order and shipping work of the Press, both inward and outward. It is always a busy place, this Mission Press, with its working hours from 7 a. m. to 5 p. m., with 45 minutes out at noon, and in the office and salesroom from 8 a. m. to 5 p. m., with breakfast hours and tiffin time arranged so as not to interfere with business.

Such is the history and present state of the

American Baptist Mission Press in Rangoon. Founded in 1816 to give the Bible and a Christian literature to the people of Burma, it has had given to it the very best in the lives of many consecrated American Baptists, men and women, ordained and lay, both those who have been appointed to its charge, and the larger number whose brains and hearts have produced the literature which here has been put into printed from and made ready for distribution by all mission workers in the field.

Date Due

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